1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

361 villages on the Zongu bank. Excluding the Talung monastery,
184 which is a couple of days' journey from most of the villages, and which, save for a guardian, is empty except during certain festivals, there are no lamaist monasteries and very few lamas on this bank.
● [829] The inhabitants of this portion are considered by the people of Zongu to be uncivilised and rude, keeping much more to the habits of their forefathers. For a great deal of their food they rely on hunting and forest produce; their religion is still almost entirely that of the Mun, the lamaist propaganda having reached them very slightly. Owing to the excessively precipitous nature of the ground I never went over to this side of the river; on a few occasions however I saw some of the inhabitants.

361 There are in Zongu itself twenty-two settlements with dis-
621 tinctive names, and across the river eight more; some of these named settlements only consist of two or three houses and they are administratively and emotionally divided into twelve districts. Although it is convenient to speak of villages these settlements have no sort of geographical unity; the houses are either isolated in the fields and forests, or gathered in small groups of three or four; I never saw more than four houses which were close neighbours. Except for the three villages—Lingthem, Gyatong and Tangvoong—which possess a monastery, there is no sort of focal centre to the village, and it would be possible for a casual traveller to pass through quite a large village without being aware of its existence. Lingthem, where I lived, consisted of 33 houses; it is the biggest village on the Talung side of Zongu, and the second biggest in the reserve; the biggest of all is Gyatong, which, with its neighbour Hi, contains 60 houses. From the spur of one hill in Lingthem it is possible to see eight houses at once; I should reckon that there were quite three miles and three thousand feet between the lowest house to the east and the highest house to the west in the village.

621 When three or four houses are grouped together they are usually given a distinctive name. This grouping does not necessarily correspond to any emotional or kinship ties among near neighbours; people living in adjoining houses may be closely related, or they may be complete strangers, and full brothers may live separated by the full distance of the village.[2] The metaphysical desiderata, described later in this chapter, for the choice of a house site and

[2] For the plan of the houses of Lingthem and their inhabitants, see Appendix I, b.